UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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SWANSEA UNITARIAN CHURCH (Interior).
(see page 25).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week.

MONTHLY PARCELS.—A slight re-adjustment of prices for monthly parcels to Churches is rendered necessary by the recent enlargement from 12 pages to 16, owing to added cost of the Magazine and postage or carriage. Small packets of copies are under 25 supplied below cost, and clients are relied upon to assist the Magazine as much as possible by enlarging their order. The prices now are 12 copies 11d. post free; 18—1s. 5d.; 25—2s.; 50—3s. 3d. and postage; 100—6s. 6d. and carriage. Calendar cover with front page 2 columns printed, 100 copies with Magazine 15s. 6d. and carriage. Invoices for settlement of accounts are sent out quarterly. For packets of few copies payment 12 months in advance saves postage at both ends.

An excellent In Memoriam pamphlet, of Rev. H. E. Dowson, illustrated with fine portrait and memorial Church window, and beautifully printed, has been produced by Messrs. Cartwright and Rattray, of Hyde. It contains the Address by Rev. A. R. Andreae, and part of the Address by Dr. L. P. Jacks, on the day of Cremation, August 22nd, 1925, and addresses at the Memorial Service, Sunday morning, August 23rd, 1925, by Revs. A. R. Andreae and F. H. Vaughan.

The British and Foreign Unitarian Association has appointed Rev. Chas. W. Townsend, of Bury, to be its Missionary Minister, and Rev. Charles Biggins, M.A., B.D., of Highgate, to be Secretary and Manager to its Publications Board.

"Our Homes," issued gratis, quarterly by the Homes Committee of the Northern Sunday School Federation, contains much interesting matter in its latest issue concerning the work of the six Homes which come under the care of the joint representative committee of Management. It is illustrated and contains an interesting story of "The Brave Men of Evam," also genial notes by Rev. C. Peach under the heading "Huckloviana." Mr. T. C. Dugdale ,the artist, has presented "Barleycrofts" with one of his pictures. He has also painted the portrait of Mr. Peach, and this artist has come into greater fame still by his portrait of the Earl of Oxford and Asquith.

The late Mrs. David Healey has bequeathed £100 to the Heywood Unitarian Chapel.

THE WAYSIDE PULPIT.

With Jesus
we worship the Father
as the only living and true God.
—Channing.

The Priestley Club of Leeds had its Jubilee at the University, December 15th, with Professor J. H. Priestley presiding. Rev. W. L. Schroeder, a successor of Joseph Priestley at Mill Hill Chapel, proposed "The University" and the Vice-Chancellor responded.

The Sale of Work at Dob Lane Chapel, Failsworth, Manchester, in December realised £253.

A Sale of Work at Cradley Unitarian Chapel made £133 for Chapel renovation.

Mr. Walter Barraclough, of Chapel Lane Unitarian Chapel, Bradford, has been appointed Chief Librarian of the Public Libraries of the Bradford Corporation.

The third "Wayside Pulpit" Annual compiled by Rev. A. Cobden Smith, Bradford, giving the weekly sayings used during 1925, has been issued and distributed to the members and friends of our Chapel Lane Chapel.

At our Gainsborough Chapel a "Christmas Fayre" was held December 16th, and realised about £20.

The December attendances at the Swansea Unitarians have been a "full Church." The minister's sermon on "Denominational Names" was reported in "The South Wales News."

The Unitarian Bishop Ferencz, of Transylvania, aged 90, has met with an accident, breaking a leg, Best wishes for his recovery, and cordial sympathy.

At the Unitarian Church, Adelaide, S. Australia, a course of lectures on the Bible, by Rev. G. E. Hale awakened considerable public interest.

Rev. Helen L. Phillips, Dundee, has been presented with an attache writing case by the Sunday School teachers and choir members. 300 people attended the Christmas Tree party.

The Sunday morning services of the New Movement at Letchworth, have been well supported and they are being continued.

United devotional services arranged for the Unitarian Churches of the Liverpool district have been held at Hope Street Church, on Saturday, January 9th.

Alderman J. H. Every, J.P., the Chairman of Committee, Lewes Unitarian Church, has been made an Honorary Freeman of the town of Lewes.

Rev. A. Thornhill, Auckland, N.Z., has preached in reply to an attack on Unitarianism by Rev. Canon Percival James.

Miss Ellen Wilkinson, M.P., delivered the address at the Middlesbrough Unitarian service on Sunday evening, November 29th.

At the Stalybridge Unitarian Church 79 Juniors under 16 years of age have been admitted to Church membership in addition to other 24 who joined for the Harvest of Youth. The Watch-Night service was attended by 130 persons.

At Walsall the Unitarian minister, Rev. H. Warnock was included in a Fraternal exchange of pulpits, January 10th, when he preached at the Presbyterian Church, and a Weslevan minister occupied Mr. Warnock's pulpit. The Sale of Work on November 10th for Church Funds realised £50.

THE MYSTIC.

I seek not far and high,
  Ranging with sense and mind
The all-capacious sky,
  The Lord my God to find:
There I may never see
The blest theophany.

To wander into space,
  As far as thought may stray,
Is but to miss His face,
  And lose Him all the way;
Though worlds afford a sign,
They give not the Divine.

O near and deep is He,
  Within my life concealed,
And in the soul of me
  Awaits to be revealed,—
My soul that central is
Midst His infinities.

There in the innermost
  I see Whom I would know,
And feel the Holy Ghost
  In all my being flow,
I feel His Spirit fill
  My spirit, and am still.

WILLIAM C. HALL.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

INTRODUCTORY. THE KINDS OF BOOKS.

But the thought of thinkers and the message of the prophets could not be entirely stifled by the authorities. They would have been untrue to themselves if they had not written down their message to the men and women of their day. But they did not do so in the main under their own names. Choosing some great names from ancient days they used it to secure a body of readers and to avoid the censure of the authorities. What is more, as will be seen later, their thought is of the utmost value as enabling us to understand the New Testament itself. To take one example: the Israelites before the Exile into Babylon at the end of the sixth century BC., had no real belief in immortality, as we understand it to-day. A few psalms of a late date and the late book of Daniel were the first to hint at personal immortality. Before their time the Israelites believed that all of the dead immediately upon death entered the gloomy shadow-land of "Sheol" in the centre of the earth, where they merely existed, but had scarcely any conscious life. When they returned to their own land the Jews brought with them from Persia certain views of immortality which were held by the Pharisees, so-called because they were a "separate sect" though persistently denied by the wealthier and more powerful Sadducees, who held the priesthood and all the more important offices. But these same Pharisees were enforced in their belief by a large number of writers during the last two centuries B.C. Nay many of their ideas of the character and kind of immortal life, which have found their way into the mass of Christians were the direct offspring of the authors of this period.

Amongst these authors may be recognised at least two sections, which shade off into one another, but whose works can be more profitably considered separately. First there is the collection of books known as the "Apocrypha." which at one time must have been read in many of the synagogues, for they are found in the Greek translation of the Hebrew Old Testament known as the "Septuagint" or "Seventy," because of the number of the translators. These indeed are said to have been seventy-two, six for each of the twelve tribes, but are almost invariably if loosely spoken of as "the Seventy." Some of these books will be treated of in more detail in due course. For the present it will be enough to say that they consisted of history (some of it invaluable) moral tales, additions to Daniel and to Esther, and at least one noble poem. In addition to these are two examples of what is called the "Wisdom Literature" like the books of Proverbs, Job and Ecclesiastes, which deal with and are inspired by the Divine Wisdom as it shows itself in the course of time and the life of man.

The second section of writers put forth what is known as "Apocalyptical literature" or books of "Revelation" such as the last book in the New Testament, which seems to have been largely adapted from one of their kind. These "Apocalypses" or "Revelations" are inspired by the prophetic spirit but do not take the form of the works of the great prophets of the Old Testament. They used allegory, vivid imaginative pictures and poetic thought to express their meaning to their suffering fellow-countrymen. Throughout they were written by men convinced that there was only one God, one in being, person and character. But they put their thoughts about His purpose to Israel into picturesque and sometimes grotesque forms to cheer the hearts of their race. Many of them treated largely of the expected "Messiah (Christ) or Deliverer," who would redeem them from their enemies, gather the faithful into His kingdom and destroy their enemies. So they comforted their nation.

N B.—For all of these notes see Charles, "Religious Development between the Old and New Testaments" (Home University Library) and "The Apocryphal Books" by W. T. Andrews, Messrs Jack and Co.

What is Unitarianism?

UNITARIANS BELIEVE IN

(1) The Unity of God the Spirit, the Universal Father, who is the sole Creator, and the only object of worship.

(2) The Unity of Man, all men members one of another, dependent on one another, made to be One Humanity, and designed for universal brotherhood.

(3) The Unity of Man with God in one divine nature, man as the child of God being a partaker of His spirit.

(4) The Unity of Life here and hereafter, in one continued discipline, education, and progress upward and onward forever.

(5) The Unity of Salvation in one destiny for all men, God's love ultimately winning all souls into complete fellowship with Himself.

(6) The Unity of Religion in every nation, at the heart of every form of faith, and in common endeavour for the Kingdom of God and His Righteousness.

Literature.

"A Little Corner of London (Newington Green)," by J. L. Tayler, J. W. Ruddock and Sons, Lincoln, 2s. 6d., net; "Studies of the Christian Teaching and Spirit," same author, 31, Beaumont Fee, Lincoln, post free, 1s. 2d.; "Gertrude Martineau," a Biography, by Violet Martineau, 2s. 6d., The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2; "The Essex Hall Year Book for 1926," 2s. net, British and Foreign Unitarian Association, Essex Hall, Essex Street, London, W.C. 2.

Dr. Lionel Tayler, as a scientist is naturally fond of research, so here in his book we have some interesting literary and historical research concerning Newington Green and its Chapel. It contains some very good pictorial illustrations of the Green and its surroundings as it was in past times and as it is now. The disappearance of the old rural conditions is told with keen regret in a somewhat pessimistic tone as "The Swan-Song of Nature." "To-day man's dominion seems everywhere and God nowhere"; the tendency of city expansion and its destruction of the beauty of nature is described as "Man's waxing power—his waning feelings of Providence, Fate, and God—Man more and more—lord and master of the living kingdom," and "man gains confidence in himself and almost loses his God," so the question is asked: "How are we to recover our reverence for this Almighty One"? What truth or otherwise there is in the idea that there is now less knowledge, realisation, and reverence concerning God, Dr. Tayler's readers can judge. His book is a very interesting bit of valuable historical work, revealing Newington Green as at one time quite a Nonconformist rendezvous, for when there were only twenty-four houses on the Green there were two dissenting congregations and two important academies, and the houses sheltered "many ejected ministers" (1674). Dr. Richard Price, his views and his famous acquaintances are noticed, and the close connection of Samuel Rogers, the poet, the Sharpe's and the Barbauld's with the Chapel and its locality is not overlooked. There are good portraits of Dr. Price, and of Mr. Andrew Pritchard. The concluding section of the book treats "The Common History of our Churches—A Word on Scanty Research Material." A word of praise is due not only to the author for his valuable contribution to Nonconformist history, but also to the excellent work of the printer and the bookbinder.

Dr. Tayler's "Studies" consists of some papers which have appeared in "The Sunday School Monthly," and the second part deals with "The Essential Spirit of Christianity," and "The Modern Anti-Chrstian Reaction against Nature." Here we have much that is suggestive concerning Christian Charity and its relation to Justice, which follows well after the papers in Part I on "The Essential Teaching of Jesus."

The biography of "Gertrude Martineau" is a very welcome addition to the literature concerning the Martineau family. In this attractive volume, the career of its subject deals mainly with life at Rothiemurchus in the Spey Valley of Scotland. There Dr. Martineau spent much of his later life, and there his daughter Gertrude lived for nearly 50 years. Naturally in the book there are glimpses of James Martineau himself in his Liverpool and London days when his daughter was young, as well as later. It was in 1877 when the Scottish home was fixed upon, and from thence to her death in 1924 Gertrude Martineau spent the major part of her time. It was a grand life of devoted public usefulness and philanthropic activity that she set before the people of Aviemore and neighbourhood. She and her sister Edith started drawing classes for the lads of the village, and taught them geometry, and then wood-carving, and many of them did beautiful work. Then came Penny Readings, and another sister, Mary Ellen, established a village Library. There are accounts of visits of famous people at the Polchar—the Martineau's house, Professor

Blackie, Dr. Alexander McLaren, Dr. Jowett, Lord Morley, Lord Carlisle, Miss Annie Swanwick, Sir Charles and Lady Seeley, and Professor Upton, and Oscar Browning. A chapter of reminiscences of Dr. Martineau's later years at Rothiemurchus, is affectionately narrated. The visits to Hampsted are recorded; the deaths of Mrs. Martineau, Mr. Russell Martineau, Dr. Martineau, Mrs. Leyson Lewis (another daughter), Mary Ellen Martineau, Basil Martineau, Edith, and Gertrude, the last of the family are affectionately and pathetically related. Gertrude Martineau was a gracious and a self-sacrificing personality with much practical genius as an artist. Her influence and that of her sisters, Mary Ellen and Edith, was strongly impressed upon the villagers of Aviemore and on other people. This story of their lives is beautifully told, and Gertrude's closing days were spent at Hampstead where she died on May 1st, 1924, in her 87th year. An Appendix by Professor Dawes Hicks giving some interesting Recollections concludes the book. The author has given us an excellent memorial of these noble lives which is a real blessing to be able to read. Nothing can be better as a gift book than such a story as this. Our readers will prize it if they get it.

The Essex Hall Year Book for 1926 is brought up-to-date. Some improvements have been made in arrangement of contents. The Index has been brought to the beginning instead of being left to the end. There appears to be more information than ever, concerning Unitarian Ministers, Churches, Schools, Colleges and various Societies and denominational agencies. There are particulars of 322 ministers and 15 Lay ministers, and 11 ministers in the British Dominions, and of 369 places of worship, also much legal information. It is an invaluable store of knowledge concerning the Unitarian Movement which for reference purposes no good Unitarian can well afford to be without.

Questions and Answers.

A correspondent Miss W., writes saying "I am glad to see that you have started a Correspondence Column in the "Unitarian Monthly" For the last 18 years I have not attended a Unitarian Church, except on rare occasions when away. on holiday, but I do not think I am the less a Unitarian on that account."

QUESTION :

(5)—Is this correspondent less a Unitarian on that account?

ANSWER · Certainly she is.

A really true and earnest Unitarian seeks fellowship with other Unitarians to promote the cause of Unitarianism by supporting a Unitarian Church and its services of public worship, and by assisting combined effort to propagate its doctrines and ideas. If all Unitarians held aloof from each other there would be no Unitarian movement at all. And any avowed Unitarian who thus holds aloof from Unitarian fellowship is all the less a Unitarian in consequence. One may be Unitarian in belief without being so in spiritual sympathy.

The queries (6) and (7) are from the same correspondent.

(6)—Ques : "If Jesus was not God he was the greatest egotist that ever lived. How do Unitarians explain, "I am the light of the world," "I am the true vine," "I am the good shepherd," etc, etc, etc?"

ANSWER :—Unitarians do not take the Fourth Gospel to be a historical record of the real sayings of Jesus. All expert scholars who have made a special study of the New Testament make a clear distinction between the historical reliability of the three first Gospels and the Fourth Of two contradictories both cannot be true. Which is more in accord with the character of Jesus as described in the three Synoptics, his sayings: "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted," —"If any man desire to be first, the same shall be last of all,"—or the "I am" utterances quoted from the Fourth Gospel? It is clear that Jesus is utterly misrepresented in those "I am" sayings and that they are not his utterances at all.

(7) Ques. :—"What is the attitude of Unitarians towards the British Israel Movement?

ANSWER :—The assumption that the peoples of the British Empire represent the lost tribes of Israel, and that they are God's people and that other nations are not, is based on the belief in the infallibility of the Scriptures of the Old and New Testaments. Unitarians reject the idea of that infallibility and therefore cannot accept this assumption of the British Israel doctrine. The Unitarian idea of God is that He is the Universal Father to whom all His human children of every nation are equally precious, that He loves all alike and that He has no favourites. He makes His sun to shine on all and pours His spirit upon all, and the differences of aptitude and development are due to the different degrees of receptivity and to the uses made of the inspirations received.

(8) Ques :—Is it not a fact that the correspondent who has put the queries above referred to, has shown how little she seems to know concerning Unitarianism and the Unitarian attitude towards religious problems?

ANSWER : It does seem so, and it is evident that the Unitarian Movement suffers loss of strength through being denied having the fellowship of any such professing Unitarian who holds aloof from the movement.

Jesus and Social Service.

(13) WORK AND WAGES.

Nothing can be more idealistic, more completely revolutionary than the teaching of Jesus concerning work and wages. His doctrine is part of his application of the principle of righteousness to this complicated problem. Idealistic as it is, it is none the less a very practical solution for a system of society organised on brotherly principles. But as existing society is not so organised the reduction of his teaching to actual practice would be a complete overturning of our present methods.

First let us see the confidence of Jesus in the good results to accrue from the carrying out of his teaching. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"—Matt. 11, 26-30. As things are, the labourer is often too heavily laden, and over-burdened. Jesus promises emancipation from that. If the yoke of labour is oppressingly heavy he knows how it can be made light.

In the kingdom of heaven when it is come on earth, what will be the treatment meted out to labour? Jesus gives the answer in his parable of the labourers in the vineyard, Matt. 20, 1-16. A man employs labourers to work in his garden. He agreed with those hired in the early morning that their wages should be "a penny a day." This, the Roman "denarius" was the standard day's pay for a labourer in Palestine at the time when the parable was told (as also "a penny a day" was the labourer's wage in England in the Middle Ages, much more than equal to a day's keep). Later, others were hired at the third hour, and he said, "Whatsoever is right I will give you"; more were hired at the sixth and ninth hour. At the eleventh hour he went and found others and he said: "Why stand ye here all the day idle"? They answered—"Because no man hath hired us"; and he told them to go to work in his garden. At the end of the day he paid these five different sets of men engaged at different times of the day, all of them the same wages, the last as much as the first, "every man a penny." The first lot expecting to receive more than those who came last, complained that the last had been made equal to them. But the employer said, "I do thee no wrong; didst not thou agree with me for a penny"?—"It is my will to give unto this last, even as unto thee. Is it not lawful for ME to do what I will with mine own"?

Now this may be an astonishing doctrine, in the light of existing practice. To most people it may seem ridiculous. Orthodox theologians saturated with the ideas of orthodox economics, attempt to explain it all by making it figurative. It is said to mean that the vineyard or garden is "the Christian community," and that "those who joined it early and those who joined it late may expect the same reward," and that "there will be no distinction between them at the Parousia" (second Advent). We are told that "What Jesus meant to teach was that the eternal life is the result not of work but of grace; God is no mere timekeeper; the laws which govern admission to the Kingdom are not those which prevail in ordinary business transactions" (Peake's Commentary, p. 717). Montefiore comes nearer, in saying that: "A little in the eyes of God may be equivalent to a great deal in the eyes of man; from unequal opportunities God will not demand equal results, but to unequal results God may give equal rewards."

Let there be no mistake about this. Jesus meant just what he said literally as he said it. He indicated what he believed to be just, concerning work and wages. Let us analyse the parable and correctly estimate what it involves. The first thing to note is this, that the different sets of labourers represent different degrees of opportunity. It was no lack of readiness or willingness in those who were put to work later in the day that they did not begin earlier. "Why stand ye here idle"? is the question asked of them, and they answer: "Because no man hath hired us." All these men, the last as much as the first, were waiting for their opportunity to be hired. To those who were hired later it was said: "Whatsoever is right I will give you." So the parable means that what was given them was that which was right. Let us see how it was right. All these men were equally in need of the means of existence. To get food and the other bodily necessities they must work. Some were able to work the whole day. Others were unable to do that because they could not get the opportunity. The differences of opportunity represent therefore the differences in ability. They were all equally willing to work but not equally able through circumstances which were not under their control. In other words—they all did their best according to their opportunity or ability. They were all in equal need of the means of life. So Jesus, in the parable, declares that all who do their best according to their ability have equal claim to the security of life. That is what is meant by "whatsoever is right."

Is it right? In every household round the family table the answer is, that it is right. The little child is given equal security of the means of existence with the adult. The difference of working ability in the different members of the household makes no difference to the equality of

treatment. They all get equal satisfaction. John Ruskin has told us long ago in his "Unto this last"—that—"The difference between one prelate's sermons and his successor's—or between one physician's opinion and another's—is far greater, as respects the qualities of mind involved, and far more important in result to you personally, than the difference between good and bad laying of bricks (though that is greater than most people suppose). Yet you pay with equal fee, contentedly, the good and bad workmen upon your soul, and the good and bad workmen upon your body; much more may you pay, contentedly, with equal fees, the good and bad workmen upon your house."—9th Ed., p. 20. Of this equality of wages to workmen of different ability he reminds us that we pay the same fee to lawyers and the same price per mile to cab men (p. 19).

The parable really teaches—From each according to his ability—to each according to his need. Is that right? It is the doctrine practised in every true family. Just as the need of a child is not the same as that of a full-grown man, so the need and equipment of a peasant are not so great as those of a Prime Minister. The equality of treatment is full satisfaction according to need. So in any class of men whose needs are the same—as in the case of the labourers in the vineyard—this equality of treatment would be an equality of wages for the day's work, or for an equal effort to do the day's work, from each according to his ability however much that ability may differ.

When every community has organised its industry on the moral principle taught by Jesus in this parable, all persons will be certain to have equal justice, and equality of opportunity to live.

The Women's League.

The Women's League was formed in 1908. Its objects are: (1) To quicken the religious life of our Churches, and to bring Unitarian Women into closer co-operation and fellowship. (2) To promote the formation of Branch or local organisations of women in connection with our Churches and District Societies. (3) To suggest ways and means of providing for the needs and extending the influence of our Churches, and to collect and disseminate information regarding matters of interest to the denomination.

At Comber in Northern Ireland a branch of the Women's League has recently been formed of which Mrs. Glynne Davies is President. One of its departments of work is a Committee for the visitation of the sick.

At the South Shore Church, Blackpool, November 26, the meeting of the Women's League was addressed by Lady Mabel Smith on "Education for Leisure," when Dr. Ikin, Director of Education, presided. The meeting was open to the public and there was a good attendance. The Fellowship group provided a concert on December 15, including a sketch by Fellowship players entitled, "Neighbours in Gooseberry Court." A Christmas Fair and Social evening, December 10th, brought the previous Sale of Work total up to £90 in aid of the Church funds.

At Hastings Unitarian Church on December 30, the Women's League gave a Social to the rest of the Church members and friends. The occasion was declared to have been the best of the kind for many years. The League also arranged rummage sale for the end of January.

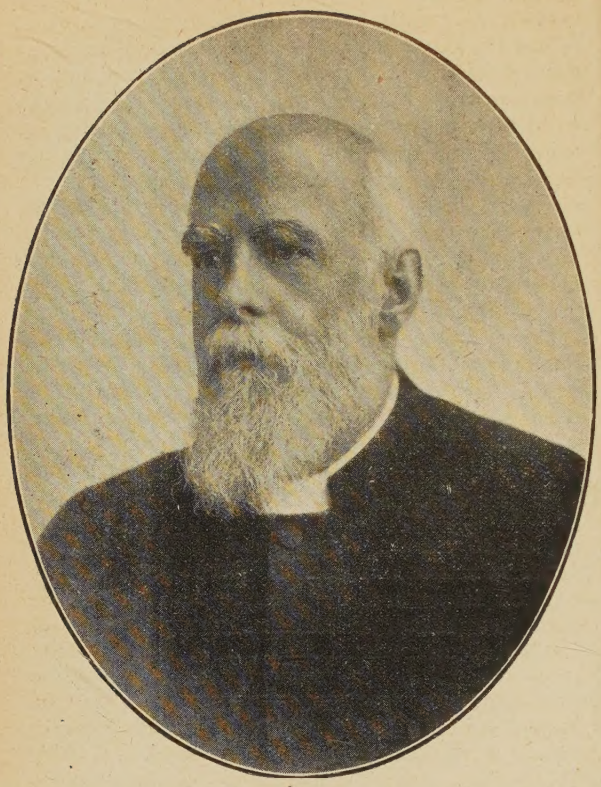
At the Bootle Church the League has held its annual meeting, with Mrs. Blackham as hostess providing tea. Mrs. Boyes, who has been secretary for about seven years, read the report. About 40 meetings have been held during the year. Parties and socials have been held for Church funds and the League had helped also with two bazaars. At the Spring bazaar the Ladies' Stall realised £25 out of the total proceeds of £160. Church renovations absorbed this money, so the ladies organised a Christmas Tree Fair held in December, proceeds £105, of which £100 was handed over to the Church Treasurer.

At the Blackfriars Mission, Miss M. E. Richmond, President of the British League visited the Stamford Street branch, conducted service and delivered a fascinating address on Kindergarten Work in New Zealand.

DEATHS.—Mr. W. H. Scott, Bournemouth, December 20th, 74; Mr. Joseph Stubbs, Loughborough, December 19th, 86; Mrs. Edward Mason, Blackley, Manchester, December 16th, 82; Lucy Adlington, Mansfield, December 18th, 71; Miss Annie Smith, Bradford, December 21st, 57; Mr. T. W. Bennion, Leicester, December 21st, 63; Mrs. Geo. Elgood, Tenterden, December 28th; Rev. Gardner Preston, Acton, London, December 29th, 68; Mr. James Leach, Rochdale, November 11th, 81; Mr. J. W. Harris, Gateshead, January 2rd, 69; Miss A. G. Dobson, of Manchester, January 4th, in France; Mrs. Pegler, wife of Rev. G. Pegler, Crewe, January 7th, 74; Mrs. Ashton, widow of Rev. Frederick Ashton, M.A., at Dukinfield, January 11th, 71; Mrs. Marquard, Capetown, December 11th, 88; Mrs. Adlington, Mansfield, December 22nd; Mrs. Chas. E. Matthews, Liverpool, January 13th; Miss Susan Maginnis, Upper Norwood, London, January 16th, 76; Mrs. Halliwell Thomas, Guildford, January 20th, 79.

A free copy of the late Dr. J. E. Odgers' "Memorials of a Ministry," may be obtained by any of our ministers on application to the Editor of this Magazine.

Rev. Dendy Agate, B.A.



Rev. Dendy Agate, B.A., has rendered conspicuous service to the Churches and denomination of the Unitarian movement. Educated for the ministry at Manchester New College, London, 1868—75, he took the B.A. degree (Lond.) 1873, was minister at Hunslet, Leeds, 1875-8; Scarborough, 1878—82; Brookfield Church, Gorton, Manchester, 1882—93; was Superintendent Missionary, Manchester District Association, 1893—8, when a forward move was made and Churches at Chorlton, Urmston, and Heaton Moor were established; was minister at Altrincham, 1898—1916. During his Yorkshire ministry Mr. Agate was secretary of the West Riding Sunday School Association, and has since been secretary and subsequently President of the Manchester District Association of Churches; was secretary of the Unitarian Home Missionary College, 1899—1920; has been President of the Manchester District Sunday School Association, also of the Missionary Conference, and of the Ministerial Fellowship of which he was for many years the Treasurer; he has been President of the Provincial Assembly of Lancashire and Cheshire; Secretary of the Lancashire and Cheshire Advisory Committee from 1917, and Secretary of the National Conference from 1921; President of the Widows' Fund of Lancashire and Cheshire since 1922, and was Tutor in Homiletics at the Unitarian College, Manchester, 1921—2 and 1924—5.

This is a remarkable record. But much more can be said, and the limits of space forbids much that should be said, but it is well known that both he and Mrs. Agate, in his Church settlements, have been devotedly active in both Congregational and Sunday School work. Mrs. Agate was a daughter of the late Mr. Edward Wurtzburg of Leeds and Scarborough. Their only child, Leonard Dendy, who was educated at the Universities of Manchester and Cambridge, took orders in the Church of England, but to their sorrow, died in 1920. He was author of "Luther and the Reformation" in "The People's Book" series, and contributed articles to Dr. Hastings' "Encyclopaedia of Religion and Ethics" and to the "Dictionary of the Apostolic Church."

As Secretary of the National Conference—not to mention other activities, Mr. Agate in his advanced years has done and is doing with apparently youthful vigour and earnestness most valuable service, deserving of the grateful recognition of all who have the interests of our Unitarian Churches at heart. No man is more respected by his fellow ministers or by our people generally. That he may still enjoy many years of health and strength is the desire of all who are acquainted with him.

HOLIDAY & CONVALESCENT HOMES.

The Homes have had an excellent year, three of them having created new records in the number of their guests. Altogether they have provided well over two thousand weeks of rest and recreation for the children and young people of our community. But it has been a year of continuous heavy exceptional expenditure in renewals and repairs. This has been specially so in the case of the Childrens' Convalescent Home at Blackpool and the Childrens' Holiday Home at Great Hucklow, with the result that both these Homes have heavy deficits on the year's working (See Advt.).

Mr. A. Inwood, minister, Unitarian Church, Southend-on-Sea, has addressed a local Congregational Fellowship on "Why I am a Unitarian." He has also established a monthly Magazine for his own Church.

A recent Unitarian Sale of Work at Lancaster realised £150.

Rev. F. Coleman has received public welcome at Blackpool North Shore Church.

At the Dewsbury Unity Church the Annual Congregational Social realised £12 in aid of Church funds.

Unitarian services are to be commenced at Maidenhead on February 14th.

Swansea Unitarian Church.

The Swansea Congregation was founded in 1672 under the ministry of the Rev. Daniel Higgs, M.A., the ejected Vicar of Rhosilly and Porteynon, as a result of the Declaration of Indulgence. The first Chapel was erected in 1689, not on the present site. This was sold to the Baptists nine years later, and a new Chapel erected on the present site in 1698, that Chapel remained until 1847 when the present one was erected during the ministry of the Rev. George Browne Brock. It has had a goodly number of noted ministries. Solomon Harries (1751-85), was noteworthy in that when he was made Principal of the Presbyterian College, then as now at Carmarthen, the College was removed to Swansea, so important was his ministry. The ministry of Mr. Brock (1837-54) was noteworthy not merely for the erection of the present Church, but also for the establishment of the Free Library by him. He became a member of the Corporation and was Mayor of the Borough. Under the ministry of the Rev. Edward Higginson (1858-75) the scholarly tradition was well mantained. He was lecturer at the Presbyterian College in Political Economy and in Swansea the present Schoolroom was built to meet the needs of the classes he conducted.

The Rev. J. E. Manning, M.A. (1876-89), left a name for scholarship that is still talked of with wonder by old Swansea residents. His lectures on "Jesus of Nazareth" were the foundation of his repute.

The present "Working Men's Club" is the direct outcome of a year's ministry of the Rev. G. Hamilton Vance, B.D.

Since then Dr. W. Tudor Jones, the Rev. Simon Jones, and Dr. Hurn have been successively ministers, followed by the present Minister, Rev. R. J. Hall, M.A.

The Arch Heresy.

What was it for which Joan of Arc died? Those of us who have seen Shaw's wonderful play will find it easy to answer this question. It certainly was not, as our history books used to tell us when children, for witch-craft. It was not for rebellion by heading the resistance to the English conquerors, although her most bitter enemy, an English priest, does give her the absurd title of "rebel," and although Warwick is determined to burn her because her subversive notions will weaken his order, the baronage. It was not for heresy in the ordinary sense, for she was a good Catholic as regards most of the tenets of her Church, but it was for the worst heresy of all, that supreme sin which wrought the most fatal consequences wherever encouraged, as her chief prosecutor, the Inquisitor, stated—the right of private judgment in defiance of authority.

Shaw has very cleverly pointed a moral, according to my way of thinking, however unconsciously, by making the Inquisitor and his clerical colleague at the trial, good and benevolent men, especially the former, who is distinctly of the saintly type, a man with a beautiful face and voice and the most kindly motive in all that he does, though he is now so used to heretic executions that he does not flinch from the sight of them, as the other still does. His objects are two—to save the soul of his victim and to save the world from the contagion of her heresy.

Now it seems to me, although my broad-minded friends will not admit it, and though Shaw himself I am very sure never intended it that one clear moral to be drawn from the play is that a religion which can make noble characters hound a fellow-saint to a fiendishly cruel death is self-condemned. Are we apt to say that one's belief does not matter? But the Inquisitor's belief made him beneficently torture Joan for the sake of her soul's salvation. It is, he says, true mercy, as distinguished from mere pity. During the trial he has said that these most dangerous heresies always begin with good people, and after Joan has been led away to die he remarks of his own accord how sad it is that the young and innocent should thus have to suffer, and when his fellow prosecutor protests at the word "innocent," maintains that innocent she is. What is one to say of such a faith? Joan died for the central principle of Unitarianism—freedom for individual judgment—and that principle is not yet victorious.

Are Roman Catholics allowed to see this play, or is it on the Index? It ought to be!

THEODORA FLOWER MILLS.

MINISTERIAL CHANGES.—Revs. J. B. and Ada Tonkin received public farewell and presentations at Oldham, December 19th; Rev. A. H. Brownlow, Selby, Yorks, was officially inducted, December 10th; Rev. F. and Mrs. Coleman, Burnley, received public farewell and presentations on their removal to Blackpool; Rev. J. Channing Pollard has terminated his ministry at Lancaster, December 27th, and December 30th he had public farewell and presentations.

The Letchworth Unitarian Congregation has applied for affiliation to the Provincial Assembly of the London and South East Counties.

The Watch-Night Service at the Unitarian Church, Newport, I.W., was attended by 80 persons.

It has been asserted that John Howard, the prison reformer was a Unitarian, and there is some evidence for it.

Rev. Clement E. Pike says there are 149 towns in England with no Unitarian Church.

Studies in Unitarian History.

(These studies are either for individual or class use, or for study circles, and being one for every week in the month may serve either for a Sunday or week night meeting. They are given merely as a basis or outline, and further references to books are supplied below).

(6) PRIESTLEY, LINDSEY, AND BELSHAM.

Another notable trio of names stands out prominently following those of Milton, Locke, and Newton, in the development of English Unitarianism—Priestley, Lindsey, and Belsham. Newton died 1729, and Joseph Priestley was born, 1733. Reared a Calvinist, he entered Daventry Academy in preparation for the ministry. Here he enjoyed free discussion and ultimately found himself "on the heterodox side of every question." He became minister at Needham Market, Suffolk, 1755-58, where his first book "The Scripture History of Remission," showed him believing that Christ was himself a man and no more, nor claimed to be more, and in that work he rejected the doctrines of the Trinity and the Atonement. He settled at Nantwich 1758, was teacher of languages and general literature at the Warrington Academy, 1761, and published the following works, "Vision, Light and colours," 1762; "Theory of Language and Universal Grammar"; "History and Present State of Electricity," 1767; was made L.L.D. of Edinburgh, 1764; F.R.S., 1766; was minister, Mill Hill Chapel, Leeds, 1767-1773, during which time he studied chemistry. In 1774 he discovered Oxygen. After being literary companion to Lord Shelburne he became minister at the Old Meeting, Birmingham, 1780-91; in 1782 his "History of the Corruptions of Christianity," and in 1786 his "History of Early Opinions concerning Jesus Christ" appeared. Owing to his defence of the French Revolution in reply to Burke, a mob broke into his house and destroyed its contents. He removed to Hackney and was minister of Gravel Pit Unitarian Chapel 1791, and in 1794 departed to America and died at Northumberland, Pennsylvania, February 6th, 1804. He had done much by his books for Unitarianism and defended it in his controversy against Bishop Horsley, and prepared the way towards the growth of a definitely organised movement.

Theophilus Lindsey (1725-1808), was the founder of the first avowed Unitarian Church in England. Born at Middlewich, Cheshire, June 20th, 1723, educated at St. John's College, Cambridge, took holy orders, and became clergyman at a Chapel, Spital Square, London; chaplain to Duke of Somerset, rector of Kirby Wiske, Yorks, 1753; of Piddletown, Dorset, 1756; of Catterick, Yorks, 1763. He became acquainted with Priestley and others of Unitarian views including Archdeacon Blackburn, whose step-daughter he married. At Catterick he was pioneer of the Sunday School movement (1764), earlier than Robert Raikes. On the failure of the petition by some of the clergy to have the terms of doctrinal subscription relaxed Lindsey resigned his living, removed to London (1774), opened a room in Essex Street, as a Unitarian Chapel, and established the first organised Unitarian Church in this country. He compiled a liturgy adapted from the Anglican prayer book, but arranged for the worship of the Father only. He published his "Apology," explaining why he had seceded from the established Church. In this new movement he was assisted by Drs. Priestley and Price, and other influential friends. In 1791 Lindsey and others founded "The Unitarian Society for Promoting Christian knowledge and the practice of Virtue by the Distribution of Books." He was succeeded at Essex Street Chapel, 1805, by Rev. Thomas Belsham, and passed away in November 1808.

Thomas Belsham, born at Bedford, April 26th, 1750, entered Daventry Academy, 1776; became assistant master and tutor in mathematics, logic and metaphysics. In 1778 he was minister, Independent Chapel, Worcester, was back at Daventry 1781 as resident divinity tutor and minister at the local Independent Chapel. His Biblical studies led him away from Trinitarianism, and he resigned, 1789, and became professor of divinity and resident tutor at the short-lived Hackney College, where also Priestley was lecturer on history and philosophy. In April 1794 he became minister of the Gravel Pit Unitarian Chapel in succession to Priestley, and after becoming minister at Essex Street, edited the "Improved Version of the New Testament," 1808, wrote and published, 1812, the "Memoirs of Theophilus Lindsey"; also "Letters to the Bishop of London in Vindication of Unitarianism," and other works. He died, November 11th, 1829, and was buried in the same grave as Lindsey.

(7) UNITARIAN SOCIETIES.

The increasing interest in Unitarian ideas causing many dissenters to discover that they themselves were in sympathy therewith, and that they must organise in self-defence led to the establishment of the first Unitarian Societies. That already mentioned, "The Unitarian Society for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books," was founded Feb. 9th, 1791. At the meeting Revs. Theophilus Lindsey, Thomas Belsham, Dr. Kippis, Dr. Disney and several leading lay-

men were present. There was considerable demand for its publications. But other missionary effort was desired, and in February, 1806, a meeting of Unitarian laymen established "The Unitarian Fund"—"for promoting Unitarianism by popular preaching." From this fund grants were made to congregations towards the maintenance of ministers and the expenses of propaganda work, and travelling missionaries and specially capable ministers were employed for missionary propaganda in most parts of the United Kingdom, and of these the labours of the Rev. Richard Wright were specially notable. Later it was decided to extend the work to foreign countries, and contact with the Transylvanian Churches was established.

Another Unitarian Society was established January, 1819, viz.: "The Unitarian Association for the Protection of the Civil Rights of Unitarians" aiming for the repeal of laws oppressive to Dissenters and particularly to Unitarians. In May 1825, these three Societies were all amalgamated into the broader British and Foreign Unitarian Association which includes the aims and objects of each of them amongst its own. This larger and more representative Association was henceforth the denominational Missionary Agency of the whole Unitarian movement.

(8) LEGAL DISABILITIES.

The open profession and advocacy of Unitarianism was illegal until the year 1813. Up to that time all public worship and propagandist effort avowedly Unitarian was in defiance of the Toleration Act of 1689 and other penal enactments. The Trinity Act (1813) relieved Unitarians from the penalties of forfeiture of citizenship and imprisonment. But even this did not give religious equality. The Corporation and Test Acts excluded Unitarians and Roman Catholics from holding any municipal and public office as it required them to take the Sacrament in the Established Church to qualify; but in 1829 these Acts were repealed. All marriages had to be solemnised in the Church of England, and after long agitation the Marriage Act of 1836 relieved dissenters from this requirement. "Church Rates" were compulsory on Dissenters until Mr. Gladstone abolished them. Only members of the Church of England could hold office in a University up to 1871. The right of Unitarian congregations to hold chapels founded and endowed by Dissenters who were orthodox, but on Trust Deeds which did not impose any particular doctrines, was seriously questioned by orthodox bodies and the Lady Hewley Trust was taken from the management of Unitarian trustees. But the Dissenters' Chapels' Act, 1844, secured the possession of their Chapels to the Unitarians. All these reliefs had to be fought for strenuously by public agitation, in which the British and Foreign Unitarian Association had no mean part.

(9) CHANNING, EMERSON AND PARKER.

In the meantime while efforts were being made in England for the consolidation and organisation of the Unitarian movement similar developments in certain respects were happening away in New England, U.S.A. The writings of British Unitarians even before such as Lindsey, Priestley, and Belsham, had reached America and powerfully permeated many minds. In 1819 William Ellery Channing, the great Boston preacher delivered his famous Baltimore sermon in defence of Unitarianism, when about 130 Churches in America were declared Unitarian. Channing was the great leader. Born at Newport, Rhode Island, 1780, he was reared in Calvinism. He entered Harvard College 1794, became minister of Federal Street Congregational Church, Boston, 1803, and remained such up to his death, 1842. His writings included "Unitarian Christianity most favourable to Piety, "Objections to Unitarian Christianity Considered," "Spiritual Freedom," and his great idea was the Divinity of Human Nature. Dr. Lyman Beecher said in 1823, that "all the literary men of Massachusetts were Unitarian, all the trustees and professors of Harvard College were Unitarian, all the elite of wealth and fashion crowded Unitarian Churches."

Ralph Waldo Emerson (1803-1882), son of a minister was educated at Harvard, and became Unitarian minister 1826, but resigned in 1832 on the ground of conscientious scruples against having to administer the material elements in the Communion Service. He preached occasionally afterwards, but gave himself up to literature and public lecturing. His essays raised him in public esteem as the greatest of American thinkers. His Divinity School Address at Harvard had an amazing effect against supernaturalism. Emerson was a member of a Unitarian Church up to his death.

Another great American was Theodore Parker (1810-1860), born at Lexington, educated at Harvard, was Unitarian minister at West Roxbury, 1837. His sermon on "The Transient and Permanent in Christianity," and the "Discourse of Matters pertaining to Religion" presented Christianity without miracle, held the religion of Jesus to be "the Absolute Religion." and rationalised such problems as Inspiration, the Bible, the Sacraments, etc.

By his radical treatment of religious themes he raised considerable opposition amongst his fellow Unitarians, resigned from West Roxbury and conducted independent services in a great public hall in Boston in which he gathered huge congregations. Channing had said, "Give my love

to Theodore Parker, and tell him to preach what he thoroughly believes and feels." Parker was a great preacher, a brave performer for the freeing of the negro slaves, and his teachings have since his day ,been adopted by the Unitarians of America and Great Britain. His sermons were read like those of Channing by tens of thousands. His strenuous efforts were ultimately beyond his strength, and after being struck down with hemorrhage he was taken to Europe in search of renewed life, but died at Florence, Italy, May 10th, 1860.

REFERENCE BOOKS.—"Unitarianism: an Historical Survey," by J. Estlin Carpenter, 1s.; "The Story and Significance of the Unitarian Movement," by W. G. Tarrant, 1s.; "Heads of English Unitarian History," by A Gordon, 1s.; "Liberty and Religion," by S. H. Mellone, 2s. 6d.; "Early Sources of English Unitarianism," by Bonet-Maury, 2s. 6d.; Unitarian Centenary pamphlet "One Hundred years: 1825-1925," gratis. Books at half-price, through the Editor, postage extra.

REFERENCES TO EACH STUDY.

JANUARY: Inadvertently omitted from last issue (figures mean pages).

No. 1.—The Bible.
,, 2.—Carpenter, pp 1, 7-11; Tarrant, 9-18; Bonet-Maury, 39-42.
,, 3.—Carpenter, 3, 6; Tarrant, 15, 19, 20; Gordon, 13, 16-17.
,, 4.—Carpenter, 15-23; Tarrant, 26, 33-36; Gordon, 13-26; Bonet-Maury, 194-208.
,, 5.—Carpenter, 25-26; Tarrant, 40; Bonet-Maury, 210-212.

FEBRUARY:

No. 6.—Carpenter, 29-32; Tarrant, 54-56; Gordon, 39-44 (on Priestley, 103—); Mellone, 14-16.
,, 7.—Carpenter, 33-36; Tarrant 60-65; Gordon, 45, 48, 49; Mellone, 14-48; pamphlet, 9, 10.
,, 8.—Carpenter, 37-39; Tarrant, 66-68; Gordon 52, 53, 126; Mellone, 49-66; pamphlet, 10-14.
,, 9.—Carpenter, 47-52; Tarrant, 75-83; Gordon, 50, 54; Mellone, 7, 66, 95, 96, 144; Bonet-Maury, 217, 224-226, 229; pamphlet, 30.

The Unity Fellowship.

OFFICERS (pro. tem).

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, 13, St. Peter's Road, Croydon, Surrey.

The Committee will consist of the registered members who are Ministers of Churches using the Magazine organ of the Fellowship, and regular contributors to the Magazine who have registered as members, along with the officers and others to be elected.

The membership at present though smaller than it ought to be, includes readers in various parts of the country—Aldershot, Manchester, Wiltshire, Luton, Birkenhead, Carnforth, Northamptonshire, Glasgow, Walton-on-Thames, Cheltenham, Bootle, Todmorden, Croydon, Stalybridge, and Montreal (Canada), two ministers in addition to the Rev. Dendy Agate, Secretary National Conference, and two Justices of the Peace.

Mr. George Thomas, J.P., suggests that in addition to the annual membership minimum fee of one shilling and in lieu of it there might be a life membership for those willing to become life members, and that is provisionally fixed at a minimum subscription of 10s. Mr. Thomas is the first Life Member. Some friends may follow his lead.

A few members have purchased books at half-price for the Studies in Unitarian History. Applications from others should in every case be made through the Fellowship Secretary. For names of books see References under "Studies." In the Christmas hurry at the printers the References supplied were unfortunately overlooked and omitted from the January issue.

Amongst the methods of mutual help in the Fellowship besides correspondence with our isolated members, and the supply of courses of reading and study, and the securing of books at half price, arrangements can be made in advance for holiday parties in the summer by means of which members may spend a good time with fellow members. Arrangements are possible with some of our own Holiday Homes, or through the Holiday Fellowship, or other holiday agencies. In the next issue further particulars will be given. Any of our readers wishing to join in any of the advantages mentioned must be members of "The Unity Fellowship." Other plans of mutual help are possible and will develop as our membership increases. Any suggestions from members will be most welcome. In connection with holiday parties possibly some evening lectures and

discussions can be arranged. The Summer School idea too can be considered. What do our members say?

Can any of our Fellowship members or readers of the Magazine, who are connected with any of our Churches do a little missionary work as follows: get a few friends together for a study or discussion circle (call it by that or any suitable name) on Unitarianism—its history and doctrine? Possibly even isolated Unitarians who get this magazine have neighbours or friends who would be pleased to join them in neighbourly fellowship for a free discussion on religious problems. Whatever is done by way of reading and discussion to get a clear understanding of Unitarians ideas gives those who share in it a grip of what it means in a way they would not otherwise obtain—a deeper and stronger faith to live by. All efforts to that end are full of blessing to those who give and to those who receive. Incidentally too the members of each Circle may become members of the Fellowship.

The following "Invitation" with the addition of the heading: "The Unity Fellowship" and the names of the Officers, will be reprinted as a leaflet and copies may be obtained by any Magazine readers and members of the Fellowship who will pass the invitation to friends who may be persuaded to join. Application for copies to the Secretary. Will you, Dear Reader, lend a hand and your heart in this effort?

AN INVITATION.

Dear Friend,—

We cordially invite you to join "The Unity Fellowship." It endeavours to promote free inquiry on all matters concerning Religion and Theology without pledging anyone to any particular belief, and especially to study and discuss the principles and doctrines of that rational faith which is called Unitarian, or The Gospel of Unity. It seeks to cultivate the spirit of fellowship amongst its members, and aims to explore all possible methods of mutual help and friendly intercourse. Information giving news of what is going on in the Fellowship is given from month to month in the Fellowship Magazine—"The Unitarian Monthly." Friendly correspondence, Study Circles, organisation of Holiday parties, and other schemes, are under consideration. Any suggestions that members can send in to the Secretary will receive every attention. There is not enough friendliness, goodwill, real fellowship in the world. People know too little of each other and stand too much aloof. More co-operation is needed. We must get closer together. WILL YOU HELP? WILL YOU JOIN THE FELLOWSHIP? To meet expenses the membership fee is a minimum annual subscription of one shilling, or less than one penny per month. Let us add your name to our list.

Yours faithfully,
On behalf of the Fellowship.
H. BODELL SMITH, Secretary.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

INTERNATIONAL BETTERMENT.

The world movement for the betterment of mankind continues to progress, especially in the direction of Drink reform. From north, south, east and west comes news of the efforts being put forth to free the people from the blighting effects of alcohol. If any proof were needed of the seriousness of such efforts it is to be found in the steps taken by the liquor interests everywhere to stem the tide of reform. Under various aliases—obviously intended to deceive the public—makers and sellers of strong drink are working, not merely to hold the privileges they already possess, but to increase them. This recalls the days of Slavery in America when the vested interests fought the abolitionists tooth and nail. It is reported that a prominent worker for abolition was told by an opponent: "We know that slavery is a great evil, a great wrong, but we cannot afford to let you and your association overthrow it. We mean to put you abolitionists down, by fair means if we can, by foul means if we must." The same spirit is working to-day in the ranks of liquordom. A recognised evil, a glaring wrong must not be stopped because vested interests would suffer. But this curse WILL go, as others have, for

"Though the cause of Evil prosper
Yet 'tis truth alone is strong."

Yes, the truth about intoxicating drink is finding its way to the minds and hearts of people the world o'er notwithstanding the efforts of those who would maintain their selfish interests and habits at all costs. A typical case is that of Russia where the people are being debauched by Vodka in order that a larger revenue may be got. And it is said that such revenue is being used to pay for the Army—a vicious circle, indeed! No new thing, truly, for is it not a fact that strong drink is inimical to the peace of the world

The anti-prohibitionists are constantly making more or less glaringly inaccurate statements regarding prohibition in the United States and their Press refuse to publish the truth as vouched for by responsible men in all walks of life—government and municipal, industry, banking, insurance. But thank God, the people of the United States KNOW the great good resulting from prohibition and are determined to resist all

attempts to annul it. This is proved by the way their parliament has dealt with the machinations of the drink interests. Young people, have felt its good effects; they are better fed, clothed and housed; they attend school more regularly and longer; and, notwithstanding the greater freedom allowed to youth nowadays, juvenile delinquency shows a marked decline.

Owing to Prohibition, the position of America as a trade competitor has naturally improved, and we in England, are, I think, realising this more and more. Had our Prime Minister this in mind when he said, in the House of Commons on March 3rd last: "The State is greater than the individuals comprising it, and if the time comes when organisations injure it, the State must intervene." Whether he had or not, the fact remains that the trade in alcoholic drink IS injuring our country, and "the State must intervene."

E. F. COWLIN.

BREWSTER SESSIONS.

It is important that applications at the coming Brewster Sessions, to ask for a reconsideration of the present closing hours of public houses should be resisted, and that ministers and J.P.'s should not be taken unawares. Information on this matter can be obtained from the Secretary, Mr. F. Collecott as above.

For the Children.

BY REV. H. FISHER SHORT.

ANOTHER BEAUTIFUL SECRET.

"Charles Briggs, The Firs, Broughton; in the piano stool: Nellie Williams, 39, Shore Street, Grange-on-Sea: in mother's work-basket; Amy Todd, The Red House, Deeside: in daddie's slipper-box——" For at least two minutes and three-quarters a little boy's patience had been giving out. Was his name never coming? Had they forgotten? Fearful thought—had he missed it? Ah! "Richard—" Dickie's heart bumped and he went hot "Benson"—; he heard no more. Sick with disappointment, he took off the earphones and sank into a chair. Had he been alone, he would have wept. But Mummie was sitting with her needlework and it would never do to let her see one cry on his eighth birthday. "Have they finished, dear?" enquired Mummie, who had come to a "tricky bit" and could not look up.

As Dickie was too choky to make a sound, she had to look; and, when she saw such a sorry-for-itself little face, she understood at once.

"Oh, Dickie!" Mummie said with just a touch of reproof in her voice; "you shouldn't have taken off the phones; you may have missed your name, but, hurry up, there's still four minutes to go."

Encouraged, Dickie seized the earphones and was just in time.

"Dickie Mason, Brearville, Stockley: under Mummie's chair: Laura——." Down went the earphones, down dived Dickie, and in less time than it takes to tell, he drew forth his birthday parcel from its hiding place to which the B.B.C. announcer had directed him.

With trembling fingers and dancing eyes, Dickie slipped off the string and ripped off the paper.

"Oh, Mummie!" he exclamed, as he tore away the wrappings from his birthday presents.

"This is just what I wanted, Mummie; you remember, we saw one at Smith's Stores, and I said, 'I should like that.' Oh, and this is another thing I wanted; how lovely! And here's another" he almost shrieked; "I am lucky!" The last had a pretty card on which was written, "With loving wishes from Mummie." Like a shot, Dickie sprang at Mummie, gave her a hard almost hurty squeeze, and, then a kiss (or, rather, a lightning peck on the ear—) and darted back to his treasures. And Mummie didn't mind a bit; she was so pleased to see her little man so thoroughly happy. And didn't the little man have a good time! He tried to play with all the toys, to read all the books, and to sample all the sweets at once. I ought to say, however, that before he sampled the sweets, he offered each box to Mummie. All proper little men are like that—yes, and proper little women too. And though, after the first, Mummie shook her head or said "No more, dear!" she was proud that her little eight-year-old was so thoughtful. All really truly Mummies are like that. By and by, it was bed-time,and when a tired little Dickie was being tucked in, he murmured, "Now, I wonder, Mummie!

"Wonder what, dear?" said Mummie, going on tucking.

"How Uncle Rex knew where that parcel was."

"I wonder, dear," said Mummie smiling to herself.

"And I wonder how it was that everybody gave me the very things I wanted."

"I wonder, dear," repeated Mummie.

"It is very strange, isn't it, Mummie?"

"It is very nice, isn't it, dear."

"It's lovely!" cried Dickie as Mummie gave him a Good-night hug.

Hardly had she reached the foot of the stairs before Dickie was away in the beautiful land of dreams; in fact, he found himself being carried on a reversed wave-length to 2L.O.

As he sped through the ether, he kept repeating "I wonder, Mummie."

Buzz—plack—bump!!

Someone with a lovely voice was saying "This is London calling the British Isles. Here is the First General News Bulletin; Copyright reserved."

And Dickie was murmuring, "I wonder, Mummie." (To be continued).

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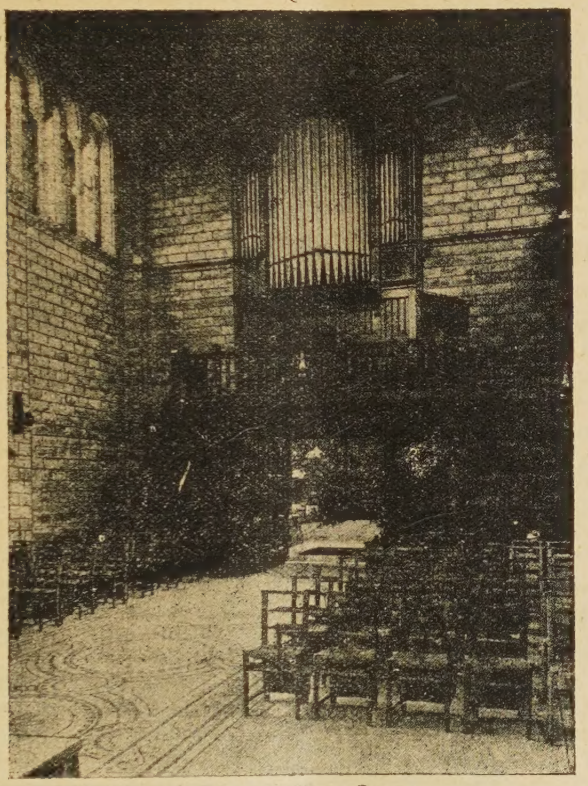

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